PACIFIC SCHOOL OF RELIGION
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[MARCH 15, 1951]

PACIFIC SCHOOL OF RELIGION

FOR EASTER MORNING

Now the white stone of ice is rolled away
From the dark tomb: in sudden gold or flame,
The tulips cluster in triumphant day;
And the trees gleam, as once tall Angels came.
The butterfly from out his woven tomb
Wakens to ecstasy—a flying flower;
Out of the oval of their olive gloom,
The young leaves waken to a dancing power.
And in my heart, the-death-that-life-can-give
Stirs in the darkness toward a new perfection:
The Christ has touched my spirit, and I live
In the great rhythm of the Resurrection.
Glory of God, His endless Life, His Light,
Storm and surround and overwhelm Death's night!

E. MERRILL ROOT

The Devotional Life . . . A Page of Personal Helps

EASTER REFLECTIONS

For the Living of These Days

By William W. Clark

William W. Clark is headmaster of Oakwood Friends School at Poughkeepsie, New York.

At a time like this, every one of us wants to know what comes first. We are down to fundamentals now. Only those things which are so deeply imbedded in the nature of things that they have a possible future can challenge our concern. When death is all about us as a grim possibility, we have to know what are the things which will plant new life, and to commit ourselves to those things.

It is profoundly important for us to be realistic about this. In trying to get down to the basic structure of life, there is one fact which seems to me to be the foundation of all realism, upon which we must build if we would have any future. Here is the basis. *This world is God's creation.* He made it, and He made it for a purpose. Nothing has changed that original fact.

This Is God's World Still

If that is true, then this is God's world still. He is not done with us yet. In words adopted by the World Council of Churches at Amsterdam in 1948, "The world is in God's hands. His purpose may be thwarted and delayed but it cannot be finally frustrated. This is the meaning of history, which forbids despair or surrender to the fascinating belief in power as a solvent of human trouble. War, being a consequence of the disregard of God, is not inevitable if man will turn to Him in repentance and obey His law." My friends, today let us affirm it again, this foundation-fact for the living of these days: *no time is hopeless because all time is God's time.*

The Christmas season is shortly past. Surely it has a message for us in our predicament. Surely it says to us, "The old hope contained in the prophetic word Emmanuel, God-with-us, is guaranteed in the birth in Bethlehem. There for all time God declared His union with mankind. There His high purpose was made flesh and dwelt among us, full of grace and truth. If proof be needed, it is there proved that God has not given up man. He thought this world was worth that birth."

But the child born in Bethlehem died at Calvary. The Easter Season, too, has its inescapable word for us. The way of God's love, which never fails in this world or the next, is the way of suffering and sacrifice and reconciliation. How does God deal with the evil in the world? How does He deal with the evil-doers? He bears the evil unflinchingly and suffers and dies for the doers. Only by a love which remains loving even to the end, can the wounded, maddened hearts of men be healed.

Another thing must be said immediately and emphatically. God, who loves His world and dies for it, is very much alive in it. Ours potentially is a Pentecostal existence. God lives, and is a God of the living, not of the dead. *Here in this world and now in our time His holy spirit, His powerful love, is everlastingly available to us if we will.* This is the great reassurance in our present emergency: God has resources available even for this, if we will use them according to His rules.

The Way of Penitence

To continue with our basic realism, we must now face a fact which, to many, is the most challenging and difficult of all. The fact is this: *the power of God can be unleashed in the earth only if there will come a profound change of heart to many men.* From the prophets of Israel through Jesus of Nazareth by way of Augustine down to our great modern psychologists, the flat statement is made that men must repent if the Kingdom of Peace is to be theirs. When they have been following the ways of war and violence either on a private or a public scale, there is only the way of penitence which can lead them out of catastrophe.

That brings me to the living of these days. If the foundation requirements have been anything like what I have outlined, then it follows inevitably that we must reject the ways of God-negation and destruction. I covet for my own beloved country the role of leadership in bringing forth the fruits of genuine repentance. Be that as it may, the task at least for us as penitent citizens, church members, and Christian individuals is to witness day in and day out, come what may, by word and daring deed, separately and in organized groups; to witness to the magnificent alternative which God offers to war: the way of reconciling, healing, redeeming love on earth, love for the universal brotherhood of man. This we can do now and always, wherever the next need beckons. In this way, and only in this way, may we help to restore the broken minds and souls of our ailing world, including our own.

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Editorials . . .

Easter—Our Eternal Hope

PROBABLY Easter never has come at a time which seemed consistent with its message. Civilization seems always to be in some twilight that portends either morning or evening. Always there is either a threatening storm on the horizon or else it has struck in full fury. But, like a candle in darkness, the Easter light is sharpened by the contrast which it brings.

Indeed, that is the significance of the resurrection—life's brightest day follows its darkest day. The resurrection reveals and completes for us the redemptive love of God. There is no redemptive cross without a resurrection and no resurrection without a cross. There is no simple answer for the sin of the world, no short cut to some finished Eden, no love without suffering.

Easter this year comes into our twilight. Will there be a general war of global proportions? There is a war going on now. Less obvious are the ways of conflict we practice in times of so-called peace. Men fear and cheat, hate and hurt one another, whether or not there is a war.

Beneath all of our troubled times there is an eternal stream—a river of God. Now and then it breaks through and brings new life and health. Supremely it broke through on the first Easter morning, and in it we still find the victory that overcomes the world.

Umstee—Pattern for a Military State

WITH the uniting of universal military training and universal military service into U.M.S.T., we are threatened with the most far-reaching and vicious threat to democracy that America probably has ever contemplated. This, in the minds of the "brass" planners, is not merely an emergency provision against the present crisis, it is a new pattern of life very compatible with the military mind and training. It threatens to become a permanent feature of American life.

It is a part of the military encroachment and infiltration into places of high position in government. Accept U.M.S.T., add a general as president of the United States, and we would be practically delivered into the hands of a military heirarchy. Despite all of the personable and generous qualities of a military leader, he can hardly escape thinking and planning in terms of which he is most conscious — levels of "command." Thinking, criticizing, opposing and the usual processes in a democracy begin to fade out — the nation is under *orders!*

If we want to witness the demise of much that has given America the measure of freedom she has enjoyed; if we want, little by little, to destroy the right to think, to speak, we can hardly do better than to support the move toward universal military service and training. But if we want to conserve the vital forces within democracy, if we want the government to draw its life from the roots of the nation, we can make no more effective stroke than to kill the threatened legislation on universal military service and training.

We are now at a real crisis. It is not merely a question of whether to conscript for an emergency, but whether we are to have a democratic *organism* gradually replaced by a military *machine.* The shape-of-things-to-come is at an important juncture, though it is a part of the total economic and political trend toward making Washington the resource for all of our needs.

If we lose yet more of our freedom it will not be because we consciously surrender it, but because we abdicate from our responsibilities, and ere we know it, freedom has vanished. No greater single step to preserve our freedom at the present time can be taken than to defeat this legislation.

"Operation Killer"

WAR in any form and for whatever motive is a ghastly business. Its function is always that of killing. The purposes, however, for which men fight may vary. Generally the aim is to force the enemy to surrender and thereby win certain concessions. In any case, there are announced objectives and the conditions for ending the war.

It is therefore something worse than brutal frankness to announce a military plan for Korea as "operation killer." So long as the battle ledger reveals ten to one (or more) in our favor, we are apparently ready to kill, kill, kill and be killed without very much clarity as to what we are fighting for or as to what conditions might be acceptable as an objective. Does "victory" mean 100,000 killed on the United Nations side, and on the other side, 1,000,000 Chinese and North Koreans. Count the dead, measure the blood spilled, and "operation killer" is a success?

Even people who feel that war is sometimes necessary generally call it a *grim* necessity. "Operation killer" well nigh writes it up as a thrilling though bloody game — *how many can we kill?*

How long can we have the stomach, to say nothing of conscience, for this unabashed "operation" which blurs whatever ideology is involved in the view of the United Nations and which dulls and brutalizes the common concepts of decency — even in war?

The High Use of Prayer

THE highest art of which man is capable is prayer, defined as communion with God. It is richly rewarding, beyond the imagination or experience of most of us. That we live in a spiritual universe, which is pervaded by the spirit of God, opens channels of life and creation for us greater than all of our material achievements. It can be safely said that in so far as men find security and peace with one another they

will find it through a common relationship with the God of peace.

Organized, nation-wide appeals for prayer are now being made. The pity is that we fail to use prayer until we are in distress. It is illustrated in the old story of the man at sea. When during a great storm he was told that all outward hope was gone and that only prayer was left, he replied, "Is it as bad as that?" Why do we wait until it is "as bad as that" before using prayer? Prayer should not be a last, but a first resort. Whether it be physical or spiritual distress, we need to live in a state of communion with the will of God. Prayer is not just a method of "trouble shooting," it is "the Christian's vital breath." It is not so much an attack on disease as it is a spring of continual health.

Now that the problems centered in Korea raise a great danger before us, we are being called to prayer. Indeed, we should pray about this world problem—*now,* but more than preventing a disaster by an appeal for God to intervene, we need to get right with God, disaster or no disaster. *The praying we did not do,* the unsurrendered hearts, back there, are now being revealed. We did not let our concern to be right with God correct the wrong policies we pursued. Even so, he can lead us now in charting a better course and through his power we can prevent the threatened tragedy of war. Let us pray about the present problems and about what we should be and do, even if the dangers should suddenly disappear.

A Prayer. Give us a clean heart, O God, and renew a right spirit within us. Make thy spirit effective in our thinking and our actions as well as in our attitudes. Teach us the price of peace in our own lives. God of peace, fill our hearts. Amen.

The Springs at the Source

By O. Herschel Folger

This inspiring, penetrating message, written by the minister of Greensboro, North Carolina, Friends Meeting, was given by him to the Five Years Meeting of Friends in session last October.

IT is commonplace to say that many of our personal longings are universal. As a boy I was like all other boys in my desire to "go places and do things." I dreamed of seeing "far away places with strange sounding names." I pictured myself doing great deeds in those places. It is no wonder, then, that when he came to our house to stay a few days I was fascinated. He had seen a good part of the world and the things which had happened to him surely had never happened to anyone else. He was intensely interested in everything, especially in the market where he could talk with people. One day the people persuaded him to make them a speech in the place where trials were usually held.

"I have been much interested in your city," he began, "especially in your monuments and altars. I noticed the one erected 'To the Unknown God', to make sure you had not missed any. It is about Him I should like to talk to you; it is He I represent. He is the Lord of all creation and it is He who walked among men in the person of Jesus Christ, in the days of His flesh, transcending all ideas of other possible gods. In Him we live, and move, and have our being."

* *

Paul at Athens may have been excessively diplomatic but he pointed up the age old search for the Source of all being, typified in modern times by David Livingstone, who spent a lifetime seeking the sources of the Nile but whose love and courage and devotion and self sacrifice directed men to the Source in whom we live, and move, and have our being. We find the search reflected in other fields, illumined in religion, centered in our Advance.

In other fields, there has sometimes been cause to fear science but it should help rather than hinder. The astronomers have looked at the universe and cried with Kepler: "O God, I think Thy thoughts after Thee." The archeologists obtained a glimpse of the Source in the words of Jesus in the Oxyrhynchus papyri: "Raise the stone and there thou shalt find me; cleave the wood and there am I." The anthropologists have discovered anew that "we are His offspring." The biologists have argued about "The Descent of Man" and "Origin of Species" but have agreed upon the source of the *ascent* of man and origin of spiritual motivation.

Denying the Source

In literature there have been some negative elements which seem to deny the Source. Thomas Hardy's characters were followed by a relentless fate whose name was Doom. Robert G. Ingersoll's intellect could only provide a hope that sees a star and love that only hears the rustle of a wing. Bertrand Russell's brilliance can only gain us an "unyielding despair." Gamaliel Bradford contrasted the desire with the practice: "I think about God yet I talk of small matters . . . neighbors . . . rain . . . labors . . . pain . . . style . . . fashion's nod . . . and yet all the while I am thinking of God." More humorously, John Greenleaf Whittier accused church goers of "saving, as shrewd economists, their souls and winter pork with the least possible outlay of salt and sanctity."

The negative serves to enhance the positive emphasis upon the Source found through the ages. That literary inspiration may be found in the words of Seneca, the Roman statesman: "The end of all being is to find out God . . . without Him nothing is. O purge your hearts and lead the life of good"; of Epictetus, the slave: "Remember never to say that you are alone for God is with you . . . Look up to God and say: lead me whither Thou wilt." Matthew Arnold, the essayist: "There is a power, not of ourselves, that makes for righteousness." Francis Thompson, the poet: "Ah fondest, blindest, weakest, I am He whom thou seekest." G. A. Studdert-Kennedy, the prophet: "I must have God. This life's too dull without. Too dull for aught but suicide. What's man to live for else?"

In psychology, as well as in science and literature, the search for the Source has continually been prominent and new theories have often emphasized old truths. William James' "Varieties of Religious Experience" demonstrated that men can be new creatures in Christ Jesus. Sigmund Freud's "depth psychologists" echoed, unintentionally: "Search me, O God, and know my heart." Alfred Adler's "individual psychology" added to the desire to say: "I can do all things through Christ Who strengtheneth me." Fritz Kunkel's "we psychology" has reminded us that "all things work together for good to them that love the Lord." The recent socio-bio-psychosomatic school can bring to the fore a sociology with the Kingdom of God at the center, a biology which

ecognizes "of one blood all the nations f men for to dwell on all the face of he earth," a psychology which says "as a man thinketh in his heart so is he," a physical body which is the temple of God.

THE FINDING OF THE SOURCE

In the more strictly religious realm, he Source has been found through Scriptural resources, through the heri-age of the Church, and through the devotional life. In the personal experi-ences of the Bible, we meet a refugee-awgiver in the desert of Midian who helps us find "every common bush afire with God"; a farmer-shepherd in the hills of Tekoa whose call is as certain as the meaning of the lion's roar; a prophet-priest at an auction block whose ove for his wife is as the love of God; a statesman-prophet as a boy in a emple whose life was newly directed when he saw the King; a Carpenter-Physician-Teacher-Saviour on a Gali-ean lake who fed the hungry multi-ude the Bread of Life and gave a perishing woman the Water of Life.

The great heritage of the Church con-inues in the direction of the pointing ingers of Scripture. The way to the Divine Source is made plain by the meditations of an Augustine of Hippo: "Thou madest us for Thyself, and our heart is restless, until it repose in Thee;" a Francis of Assisi: "The imita-ion of Christ is the greatest thing a man can undertake;" a Thomas of Kempis: "He that findeth Jesus findeth a good treasure;" a Theresa of Avilla: "The highest degree of perfection is the dentity of our own will with the will of God;" a Latimer of Worcester: "Be of good comfort . . . we shall . . . light such a candle . . . that shall never be put out."

They said what they said and did what they were able to do, often in the midst of great suffering, because, through the ages, the Springs at the Source have been discovered in the de-votional life and men have been re-freshed from that stream. The theo-logians have led the way but the intri-cacies of their thought have sometimes been found difficult by the ordinary seeker. When various emphases have become prominent in turn, we may not have fully understood the "oversoul" of Ralph Waldo Emerson in Concord, or the "elan vital" of Henri Bergson in France, or the "dialectic theology" of Karl Barth in Switzerland, or the "sub-stance of experience" of Nicholas Berd-yaev in the Eastern Church, or the cen-tury old ideas of Soren Aaby Kierke-gaard in Denmark, but we do under-stand the Indian in America: "I love to feel where words come from," or Wal-ter Rauschenbusch in Rochester: "In the castle of my soul is a little postern

(Continued on page 90)

Friends' Quiet Growth in Scandinavia

Reflections from London

By George H. Gorman

ELEVEN years ago Myrtle Wright, a British Friend, was on a visit to Friends in Scandinavia. After staying for a short time in Copenhagen, she travelled on to Oslo. On April 9th, 1940, two days after she had arrived in Norway, the country was occupied by the Germans and although she was not interned she was unable to leave the country.

When the war ended, Myrtle Wright, after a brief holiday in this country, returned to Oslo at the request of Norwegian Friends and with the help of the Friends Service Council. Now she is once again in England as she is shortly to marry Philip Radley, the headmaster of Ackworth, one of the best known Quaker schools.

This week Myrtle Wright told me about Quaker life in Scandinavia as she had experienced it during recent years.

* * * *

In 1940, she was able to join with the Norweigan Friends group which had been carried on by the work of Erling Kjekstad and to share with them in worship. This group now has a membership of about twelve Friends and meets regularly. A new and flourishing youth group has grown up and its main activity has been the discussion of the East-West problem.

To the meeting room in Oslo comes a steady flow of people inquiring about Friends and pacifism and the opposition to military service. Norway has for many years conscripted young men for the forces, although the Government provides an alternative service for those with a conscientious objection.

The Oslo group are part of Norway Yearly Meeting, which has its centre in Stavanger, where Quakerism was first introduced into the country in 1814 by sailors who had been prisoners in England during the Napoleonic wars and had been convinced by reading Barclay's Apology in Danish.

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Friends in Norway and Denmark have registered their objection to war preparations by refusing to pay the special defence tax that has recently been levied. The money demand has been set aside with the request that it should be used for non-military purposes.

Friends in Scandinavia share deeply the concern for reconciliation not only between East and West but also with Germany, for Denmark as well as Norway were occupied during the war.

The American Friends Service Committee pamphlet on relations with Russia has been issued in Norwegian and Danish, and Friends from these countries together with Swedish Friends have been active in relief work in central Europe. Much has to be done by Friends to combat the growing fear of Russia amongst the population of their countries. In order to foster mutual understanding, visits have been made to Russia by Signe Fredholm of Sweden and to Jugoslavia by Sigrid Lund.

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In Norway, only the Lutheran Church is officially recognised by the state and it has a technical membership of 98%. To this state church, Friends feel a vocation to provide an alternative which is freer, less dogmatic and a less controlled spiritual fellowship. In such a situation the usual ecumenical problems do not arise.

During the last few years there has been a steady growth of the Society of Friends in the three countries. Norway has an effective membership of approximately fifty, Denmark of forty, and Sweden, the youngest of these Yearly Meetings, a hundred. Eighteen months ago, a periodical "Nordick Kverker Tidsskrift," published quarterly in Sweden, has helped to strengthen Quaker life in Scandinavia. Sweden also contributes to this life by the private boarding school founded by the late Per Sundberg.

Friends are keenly looking forward to the 1952 World Conference, where they are anxious that the experience of non-Aglo Saxon Quaker groups should find expression.

LAWS SLOW D.P. EMIGRATION

Two hundred European persons who had gone through the D.P. "pipeline," for entrance to America, involving 44 weeks of severest screening as to acceptability, were taken off the ship at the very last minute because of recent security rulings. The Walter Bill, now in committee, would doom 10,000 persons already processed, to similar disappointment because through no choice of their own they may have been born in or at some time set foot in Russia.

CONSCIENCE AND EXPEDIENCY

By Elbert Russell

II

This is the second part of a study on conscience and the duties of conscientious persons. The first examined John Woolman's extreme conscientiousness. This article investigates the attitudes and the actions of Jesus toward the questions of conscience and expediency.

Jesus and Expediency

Jesus faced problems similar to those that trouble conscientious Christians today: social divisions, racial discrimination and segregation, religious prejudices, legalistic religion, the temple sacrifices, food taboos, the Roman taxes, and in general, life under a totalitarian, military state. Yet he "found liberty" to perform his mission, although his faithfulness to the truth and to God's will finally brought about his death. (John 10:13, 18; 15:18; 17:4, 14)

Jesus pursued his primary mission without letting scruples about matters of secondary importance block his way. His mission was to *teach;* to proclaim the advent of the kingdom of God, to call men to it, to teach the way of eternal life. From this task he did not let any other service, however appealing, divert him. He sympathized with the hungry multitudes; he felt compassion for the sick and suffering, but he refused to devote himself wholly or mainly to feeding or healing the multitudes. When these demands interfered with his teaching, he tried to hush up the report of his healings (Mark 1:43; 5:43) or withdrew from the crowds and places where he could no longer teach (Mark 4:1; John 6:15; Mark 7:24, 9:30).

Jesus adapted his methods and the manner of his teaching to circumstances. When crowded out of the synagogues, he resorted to field preaching (Mark 1:45). He itinerated among the villages so as to reach people who had no ailments nor sick relatives to bring to him (Mark 1:35-39). He resorted to parables when opposition threatened to stop his plain teaching (Mark 4:20-42). When the multitudes became too large for him to make them hear, he organized the apostles to decentralize and spread out the teaching of his message (Mark 3:7-19; 6:7-12). When the crowds lost interest and fell away, he devoted himself to training his disciples (John 6:60, 66, 67; Mark 8:27-32; 9:9, 30-32). Toward the end he resorted to object lessons (Mark 9:33-37; 11:1-10).

Jesus did not scruple to seem inconsistent. It has been said, "The next best thing after having a good rule is to know when to break it." Jesus confined his ministry in general to "the lost sheep of the house of Israel," yet in special cases he ministered to gentiles and Samaritans (Matthew 8:5-13; Mark 7:24-30; John 4:5-43; 12:20-30). He healed the sick and fed the hungry in emergencies or when the occasion was not inconsistent with his primary mission.

Jesus seemed inconsistent in his social attitudes. He ate with publicans and sinners, as well as with Pharisees and the rich. The same was true in regard to the law and temple. He denounced the Pharisaic casuistry and yet advised obeying their instructions (Matthew 23). He neglected the temple worship yet paid the temple tax (Matthew 17:24-27). He broke the law but said that it must be kept (Mark 2:23-27; Matthew 5:17-19). There was, of course, a fundamental and long range consistency in Jesus' conduct, but this would not have been possible for a stickler for outward consistency or for one over-scrupulous about details and trifles.

In carrying out his mission, Jesus recognized the expediencies of time and occasion. He did not allow himself to be forced into premature action nor to disregard the suitability of a situation. He knew whether or not "his time had come" (John 2:4; 7:6, 10; 8:20; 11:7-11). Sometimes Jesus faced hostility and danger head on; at other times he yielded or withdrew. He knew the truth in the proverb: "He who fights and runs away will live to fight another day." (cf Luke 4:23-30; John 8:59; 11:54; Mark 10:32-34).

I think that Jesus' agony in Gethsemane was partly due to a question of expediency and to his earnestness in seeking the answer in God's will. "If it be possible, let this cup pass from me; nevertheless not as I will but as thou wilt." He had, of course, a normal human shrinking from death; he shrank also from the doom which he knew their rejection of him and his teaching would bring upon his people (Luke 19:41-44). But the chief significance of the event was his uncertainty as to his immediate course. Judas was bringing the officers to arrest him. He must make his final decision there. Could he perform his mission best by prolonging his life? His nation had rejected him; but Greeks had come to him in the temple (John 12:20-28). It had been suggested that he might go to the Dispersion or the gentiles (John 7:34-36). There was still time to hide in the shadows or slip out the back of the garden. He was still young. He had little to show—hardly more than a dozen disciples ready to deny or desert him—for his labors. Among the Dispersion or even among the gentiles he might find sympathetic hearers and build a great church. Yet he knew that whoever would save his life must lose it; that a grain of wheat must die before it bears fruit (John 12:24, 25). There would be no future for the cause of a Messiah or prophet who deserted his followers and ran away like a coward at the prospect of suffering or death. It was *expedient* that he die (John 16:7; 12:34; 10:17, 18). It was the Father's will.

(to be continued)

FRIENDS VISIT WASHINGTON FROM ALL PARTS OF COUNTRY

More than 125 Friends from Meetings all across the United States have come to Washington, D. C., since the beginning of the year to interview their senators and representatives and to visit Capitol Hill in the interests of peace, according to the records of the Friends Committee on National Legislation.

Large delegations of Friends have come from the mid-west as well as the east, and single representatives from as far west as California have also traveled to Washington for this purpose. Among the areas represented have been New Jersey; London Grove, Bucks County, Philadelphia, Pittsburgh, Upper Darby and West Chester, Pennsylvania; West Lafayette and Richmond, Indiana; Murfreesboro, North Carolina; Collins, Syracuse and Poughkeepsie, New York; Manassas, Virginia; Maryland; New Providence, Iowa; Palo Alto, California; Columbus, Ohio; and Kansas. Four separate delegations from Kansas have made the trip to Washington during the last two months. Students from Barnesville Friends School, Earlham College, the University of Wisconsin and State College, Pennsylvania, have also formed delegations to the capital.

Groups planning to go, or already in Washington at this time include five Friends from Richmond, Indiana, nine from the Winchester Quarterly Meeting area in Indiana, a delegation from Fairfield Quarterly Meeting, and a carload of Earlham College and University of Wisconsin students.

A registered lobbyist, Robert Fangmeier, has been working with the Friends Committee on National Legislation on the conscription issue, and meets with the incoming delegations to guide them in their interviews and visits.

NOTES ON THE NEW CENTRAL OFFICES BUILDING

R. Ernest Lamb, who had been engaged in special evangelistic services in Illinois, arrived in Richmond on February 15 and began laying plans for the financial campaign. Groups were called together for conference and proposals laid before the Central Committee of the Five Years Meeting.

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L. Glenn Switzer, President of the Men's Extension Movement of the Five Years Meeting, flew to Indiana on March 2 to confer with the Building Committee appointed by the Five Years Meeting last October, of which he is chairman. Three sessions were held at Quaker Hill at which time blue prints and pencil drawing were carefully examined, the ground on which the building should be placed surveyed, and a tentative estimate of probable cost arrived at.

The proposed building with two stories and basement will provide approximately 12,000 square feet of floor space suitably divided to care for the needs of our Boards and their staffs together with more adequate display quarters for our Book and Supply store. Drawings of the exterior of the building are now being completed and will be appearing in THE AMERICAN FRIEND at an early date.

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The Trustees of the Five Years Meeting are reviewing the proposals of the Building Committee, giving particular thought to the financial figure that must be accepted as our goal. It will be evident to our readers that such a building cannot be erected without very considerable cost and will therefore require the generous support of Friends in all parts of the Five Years Meeting field. It is our hope that Friends will recognize this opportunity to share in an essential building project, as an investment that will bring rich spiritual dividends. The gift of Quaker Hill Hostel with its 25-acre grounds, should inspire others to likewise share substantially. Generous giving in the upper brackets will be essential if our goal is to be reached. The challenge to all our members to respond liberally to the appeal, as launched by the Men's Extension Movement of the Five Years Meeting, will, we trust, be willingly accepted.

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Following the meetings of the Building Committee, a group of leaders from the adjacent Yearly Meetings, Indiana, Western and Wilmington, met for a luncheon conference at Quaker Hill and discussed in detail the methods proposed for raising the needed funds. It was agreed that the Yearly Meetings should be approached consecutively rather than simultaneously, even though the solicitation might not be completed this year. The visitation will therefore commence in Baltimore Yearly Meeting immediately following their Yearly Meeting sessions. We would solicit the prayerful interest of Friends everywhere as we seek responses to this special call.

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A Men's Meeting was held in the West Richmond Friends Meetinghouse on March 4 with Errol T. Elliott presiding. Those attending came from a number of our meetings in Indiana and Ohio. R. Ernest Lamb spoke of the great volume of business conducted by our Five Years Meeting through its administrative staff at headquarters and emphasized the need for more adequate quarters. In addition to stressing the need for major gifts, it was suggested that very many of our wage earners might reasonably be willing to donate one or two days' or even a week's pay. Some employees at Central office have already pledged a month's income, though their salaries are by no means large. Farmers were asked to consider if they might not cooperate by planting some "Lord's Acres" of corn or other marketable product, possibly dividing the proceeds between the local church and the Building Fund of the Five Years Meeting. The earmarking of stock or poultry in similar manner was recommended.

The theme of the meeting, "When Men Are Willing," brought to all an awareness that the willing win. When men are willing to count for Christ, they count for much.

R. ERNEST LAMB
Director, Building Fund

From Our Readers

OUR "UNCERTAIN TRUMPET"

To the Editor:

I still feel strongly that THE AMERICAN FRIEND has not always been the clear voice which is needed all the more in times of spiritual blindness in high places, of muddled thinking on the part of the public, of twisted information on the part of so many agencies that are supposed to be reliable. If there ever was a time when Friends needed to speak with clear-cut and courageous faith, it is now. We might be an inspiration to many bewildered people in other denominations.

Instead of this our "trumpet gives forth an uncertain sound;" we appear to think that a United Nations war is somehow better than other wars; that the nation has some right, after all, to draft men for service provided it designates some of them for work other than actual killing; that some kinds of weapons are worse than others when all of them are designed to kill. Do we not compromise our position of believing that all men are children of God when we condone the use of armed force in a "just" cause? Do we not recognize the right of the government to draft men when we move for "alternative service"? And is not this recognition in itself equivalent to conceding that the will of the State is above the will of God?

Almost alone in the field of legislation, the Selective Service Act of 1948 allowed a man to say to his government: "The will of God, as I interpret it, forbids killing my fellow man. The will of God is supreme, even over the state." Because of that, men could register as IV-E without compromise. But "alternative service" *is* compromise, as I see it.

ADA M. FIELD
Route 1, Guilford College
North Carolina

COMMENDS ALTERNATIVE SERVICES

To the Editor:

I appreciate the forthrightness of your editorial, "For Alternative Services" (February 1). With regard to the "second-mile" character of C.P.S., I have often felt G. K. Chesterton's saying about Christianity applies: "Christianity has not been tried and found wanting, it has been found difficult and not tried." So it was—to quite a great extent—with C.P.S. Yet even so, its good results have never been greatly measured.

FERNER NUHN
911 East Fifth St.
Tucson, Arizona

FREEDOM AND SERVICE

To the Editor:

The experience of C.O.s during the war just past reveals that the choices offered by conscription (whether they be between prison and the army, or between these two and alternative service) are not voluntary choices. Seldom in CPS did I meet men who showed by their daily attitudes that they were doing what they had freely chosen to do with their lives. The opposite was too often found. Men were prevented by alternative service, just as by prison or army life, from the calling they had already chosen.

Many facing the present draft feel they are not free to continue farming while neighbors are taken away, or to continue in college while a roommate

goes to the navy, or to raise a family while friends are denied that joy. Here is a compulsion to serve which needs to be filled. Voluntary service can do this; alternative service cannot fill this need because it is still compulsory. Therefore, many of us are convinced that exemption for C.O.s provides the chance for alternative service of a genuine nature which a compulsory program can not.

The validity and desirability of complete exemption for C.O.s are found in the freedom it provides for the voluntary choice of service. Those who are called to make the same type of sacrifice as their contemporaries are then free to do so. And, equally important, those who are already engaged in their calling, who are leading the sacrificial lives this demands, are free to follow their vocation. The compromise of offering alternative service under conscription, instead of exemption, fails to provide satisfactorily for these latter.

There are few tasks as difficult as leading exemplary lives among our neighbors, distinguished from them by our objection to war and defense measures. There may be few things to which we are called that will be as effective testimony as such lives. This, rather than the type of sacrifice demanded by public opinion, ought to be our challenege to Friends.

RICHARD P. EASTMAN
South Charleston, Ohio
R. R. 2

OPPOSE WAR WITH FOOD!

To the Editor:

Your editorial, "Our Need for Creative Action," in the February 1 issue of THE AMERICAN FRIEND prompts this correspondence.

Last summer, when Ruth Replogle and I were discussing some of the matters with which your editorial deals, she said, while recalling some experiences connected with her work in the vicinity of Gaza, "Food! There can never be peace without food."

Food and peace. The idea is not new. Mother used to stop the quarreling that broke out under her roof at about half past ten of mornings with slices of bread and butter, one to each of her brood. Our ranch works at the production of food, year in and year out. I ponder its possibilities.

An idea in my subconscious keeps struggling to reach the surface. It is this same peace and food idea. The American Friends Service Committee has established work camps in areas of social tension to assist the residents with their difficulties. It has sent out industrial interns to learn the roots of labor-management problems. How about a corps of farm boys to help folks that don't seem able to feed themselves? Why wait until some group at Washington decides that the 4 Es could best serve their country in some camp patterned after an army camp? Why not establish a food-production service for the ill fed? If foreign service is thought advisable there should be plenty of places where there is need. Do you know a seasoned farmer with the organizing ability to lead such a group? Shall we start something?

CHRISTINE CHANCE
Denair, California

ADMIT RED CHINA, JONES URGES

Dr. E. Stanley Jones, noted missionary and author, said in January that he believes the only thing the United States can do in the present Far Eastern situation is to agree to the admission of Communist China into the United Nations.

If the Communist government of Peiping accepts the obligations of membership, it will have to live up to them and submit the Korean and Formosan questions to settlement by the UN, he believes.

"The trouble is that we have looked upon membership in the United Nations as a gift, boon, or plum to be conferred," he said. "Actually it is an obligation. All nations must be admitted under equal terms. If China comes into the United Nations, she assumes the responsibility of membership and is then under obligation herself to submit her dispute to the United Nations for arbitration. Otherwise war will go on and fiighting continue."

HOW MANY QUAKER CENTENARIANS?

THE AMERICAN FRIEND congratulates Nora L. Gause of Kokomo, Indiana, who celebrated her one hundredth anniversary February 9. Are there others among Friends who have passed their century mark? THE AMERICAN FRIEND would be glad to have a short story about them. Here is the story of Nora T. Gause:

Nora Gause celebrated her one hundredth birthday with many relatives and friends. She was born February 9, 1851, in a log cabin on a farm southeast of Russiaville, Indiana. The sixty acres of land, obtained through government grant, provided shelter for Indian squaws during the Tippecanoe war. Her parents were Thomas Elwood and Sarah Jane Trueblood. Her father, a teacher and trustee in Honey Creek township, was born in Orange County near Paoli and her mother in Washington County. Both were Friends.

Nora Gause, who has been a widow for sixty-five years, was a teacher in Honey Creek township and in the Kokomo schools for many years. At one hundred, her mind is still very alert.

"WHEN I CONSIDER THY HEAVENS"

Of all priceless things,
Not one
That God has done
Surpasses night, scented
Like fresh earth —
A round moon come to birth,
As in all other Springs;
Nothing God has thought,
Immense,
Inspiring sense
Of awe, like starry sky,
Would doubters have believed,
Save this which He conceived,
And for such purpose, wrought.

MARY BLACKBURN

INSIGHT

Deep in the mountains of the mind
Where shaded fronds of wood-ferns grow,
There is a pool which few may find,
A quiet pool of water lined
With mosses. There no cyclones blow;
No whirling thoughts twist sleeping trees.
Look through the surface film and spy
The little man who holds his knees.
At the bottom of the mossy bowl
Behold the gently smiling soul.

JOE ELLIOTT

WING-SET

Rise above your burden with a spirit that sings!
The Eagle rides the storm by the set of his wings.

BESSIE WILSON STRAIGHT

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order, by the Five Years Meeting of Friends. Edited by Wm. Merton Scott.

SWORD OF THE SPIRIT

"Yet this Senate must not make the world think that America is reaching for the sword of steel as though it alone will save her. Our actions must positively demonstrate that we regard our moral position in the world as of transcendent importance — as our strongest line of defense. The massive danger now confronting our nation stems primarily from our failure to recognize the sword of the spirit as the only absolute weapon.

Today we face a military budget of $70 billion—and even this sum will prove sadly inadequate if the arms race rushes onward. Yet one supreme danger we are largely ignoring. Without firing a single shot, the Soviet Union is depriving us of our weapon prized above all others—our reputation as a nation ardently desiring peace with justice. Without sending into battle a single Russian soldier, the Kremlin threatens to win the truly decisive battle—the struggle for the minds and souls of men.

"We have taken a severe propaganda beating from the Communists over the past several years, both in Europe and the Orient. The Communists have done an excellent job of selling the idea that the United States is war-minded and seeks conquest. Perhaps we cannot convince the Kremlin rulers to open up the curtain, but I am absolutely certain that we can cripple and perhaps silence the Soviet propaganda guns in the Western world.

"I suggest we have a moral duty and a right to talk to the Russian people, and the Senate of the United States is the proper body to express that right. The truth is that our conduct during these past five years need give none of us cause for apology. It has been marked by great valor and fortitude and by unparalleled generosity. We have exerted immense physical labors to reinvigorate a war-torn world—and those great physical exertions have been complemented by heartfelt adherence to principles no less great.

"Our failure in this respect does not lie at the doorstep of any individual or any department of the government. The Voice of America, let us never forget, merely transmits policy; it does not make it. If we lay down a moral program of splendid and compelling dimensions, the voice will do its part. Our failure to proclaim such a program is a national failure. The Congress shares in the blame; there are no scapegoats; this is not the fault of the Republicans or the Democrats. It is a fault common to all of us.

"The peoples of the earth, and the Russian people especially, must know why we are rearming. They must learn that we do this only with heavy heart; they must understand that we would prefer—far prefer—to use our skills and monies for human enrichment. They must understand that we will never close the door on peace—and that there is no malice in our hearts or in our actions.

Appeal to Russian People

"I therefore propose that this Senate pass a resolution expressing friendship for the people of Russia by the people of the United States. I propose that we simultaneously ask the Soviet government to make this resolution known to the Russian people.

"I further propose that if such a resolution is adopted, it be circulated in every American city and hamlet and that it be signed by every American who would welcome the friendship of the people of Moscow and Odessa and Vladivostok.

"You will not mistake my meaning. Not for an instant do I suggest that we embrace the men who run concentration camps, pervert truth and withhold basic human rights from one-third of the world. As men of conscience, we cannot condone these frightful practices. But I am convinced that the rank-and-file Russians desire global conquest no more than we do.

"The resolution might embody in plain language these plain truths:

1. That—despite what the Russian people have been told to the contrary—there are no warmongers in the United States Senate;

2. That there is not a member of the United States Senate who desires the death of a single Russian soldier or citizen;

3. That while we are resolutely determined to appropriate billions for defense, this Senate and the people of the United States ardently desire a just peace;

4. That the United States government stands ready at all times to compose its differences with the Soviet government through honorable negotiations;

5. That we ask the Soviet government—which controls all sources of information within Russia—to publicize these facts in their newspapers and over their radio networks.

$50 Billion for Peace

"But standing by itself, the resolution is insufficient. I regard it as altogether imperative that we so express our desire to live in friendship with all the world's peoples. But we must go even further. We must demonstrate that we are willing to do our share and more in bringing about such a fraternity of mankind—and that we have a program that can lead men toward the final enshrinement of human brotherhood. Why are we not now declaring, in no uncertain terms, that the official policy of the United States Congress rests upon the two imperatives of peace: foolproof control of weapons and use of the money saved for human betterment? Why are we still waiting to tell the world, "Here is our defense money—join us in a secure system to regulate all weapons, and the money you save, along with the money we save, can be pooled through a common United Nations fund to buy bread and tractors?"

"Such a proposal would say to the peoples of the East, passionately revolting against the colonialism of the past 200 years, that we sympathize with their aspirations for equality with the Western world.

"The era of colonialism is dead—let us recognize that and welcome the new movement towards political and economic freedom which has taken its place.

"Their needs are not only material but of the spirit, which seeks the freedom and the equality that for so many generations men of the West have denied to their brothers in the Orient—in India, in China, in Africa.

"Early last February, I pointed out that if a safe system of weapons control went into effect and if our military expenses were therefore reduced two-thirds, we would save some $50 billion over a period of five years. I suggested that we offer to take such a sum as this $50 billion—once the control system were proved to be air-tight—and use it for Point Four programs and technical assistance to backward areas and splitting the atom for peace."

Brien McMahon

(Excerpts from an address given in the United State Senate on January 22, 1951.)

* * * *

WHEAT FOR INDIA

Why does India need 2 million tons of foodgrains at this time?

Because of disastrous natural calamities that have beset India in recent months, the Indian food situation has become alarmingly grave. Earthquakes,

floods, visitations of locusts, drought and untimely rains have reduced the production of food grains in India by more than 6 million tons of the amount required for normal use. The entire rice bowl in India has been especially hard hit.

Conditions bordering on famine already exist in many areas and it is apprehended that acute famine conditions will develop to an even greater extent as the months go by unless some immediate relief can be given. The situation is likely to grow even worse because of the widespread failure of seasonal rains. India, therefore, is in need of large imports of foodgrains.

What is India doing to help meet her present emergency?

Of India's total import requirement of a minimum of 6 million tons of foodgrains for 1951, it is estimated that arrangements have been, or will be, made for the purchase of a total of 4 million tons from Canada, Austrailia, the U.S.A. and Argentina. This will leave a deficit of 2 million tons of foodgrains for which other arrangements must still be made, in order to avert a famine. In this connection it should be noted that the necessity to purchase such large amounts of foodgrains has already eaten into India's limited dollar holdings, which are eminently required for her industrial and agricultural planning, aimed at the raising of her standard of living and at achieving self-sufficiency in food production.

It should be recalled that even before World War II, India's foodgrain requirements were partly met by imports from such contiguous countries as are now unable to supply her needs. Since this is the case and since all other sources of current and potential supply have been thoroughly investigated and exhausted, it is quite clear that the United States of America is the only country from which the additional 2 million tons of foodgrains that are required can now be obtained.

Why does India not buy Pakistan's wheat?

(a) It is understood that India and Pakistan still have not entered into formal trade agreements.

(1) Pakistan did not devalue the rupee at the time India did and therefore India pays approximately 40% more for any purchases made from Pakistan.

(2) The Kashmir dispute represents the real impasse which has blocked trade agreements, property settlements, reduction of military expenditures, etc.

(b) When Pakistan expressed a willingness to sell wheat to India, the talks broke down apparently because of the excessive price Pakistan asked. She imposed transportation charges which would have made the net cost equal to the cost of wheat purchased abroad. It is further asserted that the wheat offered was from the previous year's supply and was infested with weevils.

(c) Pakistan's surplus was, at the most, half a million tons. In view of the natural calamities which befell India and so seriously reduced her normal yield, this Pakistan surplus would have been at best but 1/12 of what India needs.

(d) This Pakistan surplus has since been sold to Germany, Turkey, and Japan. A Pakistan official has affirmed that their only surplus at the present is 100,000 tons of rice.

* * * *

Write to your Senators and Congressmen urging support for legislation to send some of this country's wheat to prevent starvation in India.

Write to Brien McMahon, Senate Office Building, Washington, D.C., commending him for the direction he is urging for American policy.

YOUNG FRIENDS ATTEND WASHINGTON SEMINAR

Fifteen young Friends attended a Civil Rights Seminar held recently in Washington. The Seminar, sponsored and planned jointly by Barbara Grant of the Friends Committee on National Legislation and Lawrence Peery of the Volunteer Service Council of the Five Years Meeting, had as its purpose the teaching of Christian political responsibility and activity.

Ben Brauer of Minneapolis attended from Iowa Yearly Meeting. North Carolina had the largest group present: Nina Sue Wilson, Howard Haworth and Bill Haworth from High Point; Jimmy Burton, Ernestine Clodfelter and Lloyd Steed of Randleman; Grady Edwards, Lyle Dillon and Gene Stout from Greensboro; and Carolyn Frances Pipkin from Mt. Olive. Patricia Hutto and Phyllis Rich of Kokomo, Indiana attended from Western Yearly Meeting. Donna Kay Beckett and Marilyn Achor attended from Wilmington. Adults going on the seminar trip were Ruth Day and Jack Dunn of North Carolina.

According to the group, the greatest single benefit came from a knowledge of new and reliable sources of information and a better understanding of how to evaluate the validity of current news reports.

The next Seminar will be for young Friends of college age on the subject, "Freedom and Security." For application blanks, write to: Volunteer Service Council, 101 South Eighth Street, Richmond, Indiana.

SPRINGS AT THE SOURCE

(Continued from page 85)

gate, whereat, when I enter, I am in the presence of God," or Thomas Kelly in Haverford, in his parting words so applicable to his own life: "Life at the Center (Source) is a life of unhurried peace and power . . . And when our little day is done we lie down quietly in peace, for all is well."

The Source of "The Advance"

If the Source is so central in religion in general and in other fields, then surely our Advance cannot ignore that starting point. There needs to be an implementation and a resultant practice but, if our Advance is to advance, the springs at the Source must first be relied upon, whatever the choice of words in description and explanation. In *our local Meeting fellowship,* "The Presence In The Midst" will be a reality as well as a painting; the *nurture of persons* will develop "that of God in every man;" *evangelism and outreach* will be based upon the faith that "God was in Christ, reconciling the world unto Himself;" *our impact on social issues* will grow out of one full gospel —not a narrow one which is only personal or a thin one which is only social; *Christian world fellowship* will originate in the Great Commission, the power of the Good News, the Springs at the Source, if "in Him we live, and move, and have our being."

Perhaps the Source's power can best be illustrated by, as it has been demonstrated in, the life of Marian Anderson, the great colored contralto, whom her white impresario has described as one of the most beautiful characters he has ever known. A synopsis of a conversation and of two letters will be sufficient: Said the great maestro, Giuseppe Boghetti, with tears in his eyes after he had heard her sing "Deep River": "You have moved me deeply, my child. Where did you get such a voice?" "From God," the young girl replied simply. In a letter from Paris to her mother at home, at the zenith of her career, Miss Anderson wrote in effect: "Mother, for all your years of toil and struggle I should like to bring you anything in the world you would like most to have." The mother replied: "All I want in this world is that our Heavenly Father shall hold my child in the hollow of His hand and raise up the people to be kind." As Edwin Markham pictured it: "Here in the roar of mortal things, I have a place where my spirit sings, in the hollow of God's palm."

What a glorious day when all the people, including the Society of Friends, may be raised up to be kind and may feel ourselves in the hollow of His hand! "In Him we live, and move, and have our being."

The Sunday School Lesson

Prepared by Russell E. Rees

For April 8 — Sin and Its Consequences

Genesis 3:1-6, 9-15

How did evil get into a good world? If God is omnipotent, why does he allow wrong? Why does man fall into error? Is man evil in his very nature? These are some of the questions which have vexed man since he first began to be self-conscious. It is not easy to answer them, and fierce battles have been waged about the answers. The account of the "genesis" of sin is therefore one deserving study.

First of all it is very evident that it was assumed by the writer that man is a free moral being. He has the opportunity and the ability to choose which of two courses he will take. Man is responsible only if he has an alternative. If God had *forced* man to make right choices, man would have been either an animal or a machine. He can only be a man "in the image of God" if he has both the privilege and the responsibility for his choices. In this sense, then, the writer places the blame where it should be, on man's unwise election of possible courses of action.

Now why does man make these unwise choices? The account makes it clear. The first whisper of evil was this, "Hath God said?" The ground of moral principle must be firm or the superstructure will topple. Is a thing right because it is expedient? Or convenient? Or respectable? If these are the bases of morality then they will shift from time to time. The thing which is right today may be wrong tomorrow. The first doubt of man was then in regard to these foundations, once they are doubted the rest come easily.

The second whisper is stated thus; "Ye shall not surely die." This means that sin is not really as bad as it is painted. You need not be afraid of it, for the consequences are not inevitable. Now if one is convinced that sin is not very serious, he may indulge in it with less hesitation.

The third whisper is, "Your eyes will be opened and you will be as gods." The implication is that God does not want man to be wise and to grow in knowledge. But the creation story has just said that God created man in his own image with the desire that man should be *like God.* This is based on a mistatement of the real purpose of God. He is not jealous of man; He is jealous for man.

Step by step then, man goes his way to evil, and when he is confronted with judgment, he tries, in typical fashion, to throw the blame on someone else. First he blames God, "I was afraid," lest judgment would be unjust. Second he blamed his wife, "The woman thou gavest me." And then he blamed the serpent saying, "The serpent beguiled me." We blame every one except the right person when we do evil.

Here then is a revealing analysis of the growth of evil in men. How easily it comes home to us, once we see it. We doubt that morality has any enduring foundations; we doubt that it is as bad as it is painted; and we accuse God of being jealous of us. Caught at last in the web of our own weaving we try to find a scapegoat upon whom to unload our guilt. But God will not have it so. The Garden of Eden is closed to us, and a flaming sword is set to guard it. We shall not come any more into its happiness, its security and its peace until we recapture this triple faith.

Questions:

1. Which of the three excuses pointed out above do you think is most serious today?

2. Edwin Lewis says, "The saint is always a penitent." Discuss this and make a judgment regarding its truth.

For April 15 — God's Covenant With His People

Genesis 15:1-6; 17:5-8, 18-19

The idea of a covenant is common in Biblical writing, appearing in relation to many of the Patriarchs, Noah and Moses especially, along with Abraham. "The covenant of God with His people is an expression of His love for them." The initiative is always on God's part. In the case of Abram it is said that "the word of the Lord came to Abram." Man responded to God's approach and entered into a compact with Him.

In the case of Abram the event is marked by a change in name, a common practice among the Hebrew people. The significance of the change in name is not entirely clear. Abram is said to mean *High Father,* and Abraham, *Father of a multitude.* Too much cannot be made of this however since it is not admitted by many Hebrew scholars. The play-on-words technique was not uncommon in the Old Testament. Jeremiah's use of the Almond tree (Jeremiah 1:11), is a familiar case.

Part of Abraham's great disappointment was that he and Sarah had no children of their own, and hope for the future was inevitably tied up with this need of his. He was already a successful man in terms of material prosperity when the events of the lesson occur. Also he had offspring by Sarah's maidservant. But he did not have inward peace, and certainly he did not have family peace. The promise of God therefore was interpreted by Abraham as being the promise of an heir and son. For this boon Abraham and his seed were to be loyal to Jehovah.

This covenant needs to be taken very seriously, however, and re-examined. It was not as a personal favor to one man that God so acted, according to the writer of Genesis. Abraham was to the medium of a universal blessing. The future world was to be the real recipient of God's favor. It would be well for us to remember that God always works through the individual, but his purpose is for all men.

Looked at from our point of view, the covenant with Abraham had far reaching influence. Out of the vast Semitic peoples of the ancient world came this one man, and from him came the Hebrew people, and from the Hebrew people came Judaism, and by indirection, Christianity. The stream of religious and moral influence, fruiting in the Judeo-Christian tradition, has mightily affected the whole world. The western world owes more to this tradition than to any other. It has been enriched and fortified by other streams, notably the Greek, but it remains even today the most powerful influence in our society.

Men seldom see the full importance of their own actions or of their own time. They stand too close to understand it completely. It seems a small thing to stand and say, "I believe," or "This is right," or "Here I stand." But posterity, looking back, can often see that this one man and his decision were like the sapling, which Douglas Steere says may stop an avalanche if it catches the first few rolling stones. Abraham is illustrative of an important truth, that from the loyalty and faith of one man flow streams of healing for nations yet unborn. If we are tempted to say that one man does not count we should by all means read history. For it is one man that always counts.

Questions:

1. What takes the place of the idea of covenant in the New Testament?

2. Did the idea of God's covenant with one people become a hinderance to Israel in later times? Is the danger of exclusiveness, growing out of covenant, a really serious one?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

George Minot, delegate to the Five Years Meeting last October, has given up his pastoral work at the Port Antonio Meeting in Jamaica. He is giving all his time to the development of his private school at Port Antonio.

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Nebraska Yearly Meeting sessions will be held at Pueblo, Colorado, June 13-17, for the first time in the history of the Yearly Meeting. The sessions have usually been held at Nebraska Central College at Central City, Nebraska.

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William Reagan, Director of Quaker Hill, is rendering a wide and acceptable service of visitation among Friends Meetings in the Indiana-Ohio area. "Why not place a few lines in your weekly church bulletin," he asks, "urging subscriptions to THE AMERICAN FRIEND?"

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Charles E. DeVol, a Friend who has spent most of his life as a missionary in China, was the guest speaker at the annual Ministers' Short Course held at William Penn College in March. At present Charles DeVol is professor of biology at Marion College in Indiana.

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James A. Coney, Field Secretary for New England Yearly Meeting, will take a year's leave of absence, beginning April 1, to accept a call to serve as Quarterly Meeting Secretary in Virginia Quarterly Meeting, which is part of Baltimore Yearly Meeting.

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Dr. Harry N. Wright, president of City College of New York since 1941, will retire next year upon reaching the compulsory retirement age. A graduate of Earlham College, he was a teacher and dean of Earlham, a professor at Pacific College, and also a dean and later president of Whittier College. He has also been a member of the Executive Committee of the Five Years Meeting of Friends.

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The Ward Lecture for 1950, "An Adequate Leadership for Friends Meetings," given by Alexander C. Purdy on Founders Day, November 10, at Guilford College, is now available in pamphlet form. This was the first lecture given under the fund established by Jeremiah M. and Eudema Bales Ward. In it, Alexander Purdy discusses Meeting leadership as related to the task and opportunity of Friends in the world today.

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Friends of Minneapolis Monthly Meeting have given assurances to the American Friends Service Committee for a displaced family. Plans call for selling Displaced Persons Stamps at ten and twenty-five cents each. After stamps have been collected to the value of ten dollars, they may be turned in for a Displaced Person Certificate. The project will enable children and young people to participate in the financial obligation of the sponsorship.

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The statement of E. Raymond Wilson before the House Committee on Armed Services, given March 2, is in mimeographed form and available at the Friends Committee on National Legislation, 1000 11th Street, N.W., Washington 1, D. C. The statement, which opposes H.R. 2811, the bill on universal military training, gives an analytical criticism of the bill and sets forth positive alternatives to rearmament.

* * * *

Clyde A. Milner, President of Guilford College, has recently been appointed chairman of the Committee of Research of the Commission on Christian Higher Education of the American Association of Colleges. He is directing a study on "What is Christian Education?" which is the Commission's major project this year. Guilford College is one of the fifty institutions across the nation which are participating in this study.

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John Harvey, Samuel Marble, Ernest Mills and Arthur E. Morgan will be among the leaders of the Ninth Annual Conference of the Rural Life Association to be held March 29-31 at Wilmington College. Featured speaker will be Clarence J. McCormick, Under Secretary of Agriculture, who will address the group on "The Family Farm and the Days Ahead." Rural Friends, and others, especially those living in Ohio and Indiana, are invited to attend this conference.

* * * *

Fifteen young people interested in learning farm work and the problems of the farmer will be able to participate in an Interne-in-Agriculture project in Wilmington, Ohio, this summer. This project, the first of its kind to be undertaken by the American Friends Service Committee, will be undertaken in close cooperation with the Wilmington College Farm. The internes will live cooperatively, working probably at the Farm Bureau, the government surplus wheat storage plant, the grain elevator, and several large corn and hog farms.

* * * *

Friends who heard or read the statement of Raymond Wilson before the House Armed Services Committee will not be aware that it was prepared the night before. Notices of the session of the Committee at which opposition to the bill was to appear were sent out at 6:00 p. m. of the preceding evening. Harrop Freeman, whom the Friends Committee on National Legislation had scheduled to make the statement, was unable to appear, so Raymond Wilson, after chairing a meeting throughout the evening, then prepared a statement and read it the following day.

* * * *

Charlotte Andrews Stephens, now in her ninety-seventh year, the first Negro employed to teach in the public schools of Little Rock, Arkansas, has been recently honored by the dedication to her of a new elementary school. Educated in the period following the civil war at a school run by the Society of Friends in Little Rock, Mrs. Stephens says that there she was "so happily impressed with the work of the missionary teachers who had come from the North" that she resolved to become a teacher. She later graduated from Oberlin College. Among her former pupils are Dr. William Pickens, educator and government official, and William Grant Still, composer.

* * * *

E. Raymond Wilson, executive secretary of the Friends Committee on National Legislation, has accepted nomination to the Wilmington College Board of Trustees. In his present position since the Committee was established in 1943, Raymond Wilson has become a leader among religious legislation representatives in Washington, and is now also serving as chairman of the Washington Civil Liberties Clearing House. Before helping form the Committee, he served as educational secretary of the Peace Section of the A.F.S.C. His nomination and that of Mason Roberts, vice-president of General Motors, are subject to confirmment at Wilmington Yearly Meeting in August.

* * * *

Gearing its program to the international crisis, Haverford College will offer in the fall of 1951 a post-graduate course to train men and women as technicians and administrators of economic and social development programs in distressed parts of the world. Gilbert White, President of Haverford, stated that the course is being offered in the belief that during the years ahead large-scale re-organization of living conditions for millions of people will be necessary if a peaceful world society is to emerge. The graduate program will

be under the direction of Professors Harry W. Pfund, Douglas V. Steere and Howard M. Teaf. More than 300 Haverford graduates have served during and after the two World Wars in overseas assignments in the field of reconstruction, relief and development.

* * * *

Robert Michener, 19 year old Quaker objector, was sentenced to ten years in prison by the U. S. District Court at Topeka, Kansas, in February. He pled guilty to failure to fill out the Selective Service questionnaire, failure to report for his physical examination, refusal to report for induction. He was sentenced to five years on each count, the maximum under the law. Two of the sentences are to run consecutively. Robert Michener had previously been sentenced to a year and a day for no-registration by the same judge, a sentence which he served. A graduate of Scattergood Friends School, he was a student at Drake University, Des Moines, Iowa, at the time of his second conviction. His sentence was the harshest given any Selective Service violator since the passage of the original draft law in 1940.

Friendly Fellowship

Greensboro, North Carolina—"Quaker Men," the men's organization of Greensboro Monthly Meeting, recently entertained sons and daughters of the meeting at a banquet in their dining room. E. Elbert Kearns, president, presided, with O. Herschel Folger, minister, giving the introduction, E. H. McBane welcoming the guests and Miranda Godwin giving the response for the young people.

Nina Barton

* * * *

Iowa City, Iowa — Friends in Iowa City have been holding a Meeting for Worship in the YWCA rooms of the Union Building for the past six months. The average attendance has been around two dozen, divided about equally between faculty and students. The group worships every Sunday at 9:30 and visitors will be cordially welcomed. Manford Kuhn has been the organizer of this meeting.

Bryan Michener

* * * *

Winchester, Indiana — Winchester Quarterly Meeting met on February 17 at Winchester, Indiana. Robert Jones, pastor of Muncie Meeting, was in charge. Attendance was good. William Reagan from Quaker Hill spoke on "Deep is the Hunger." People are hungry and confused, he said. Are we using the gifts that God gave us? Elders should be the spark plug of the local meetings, but we are *all* ministers. John Compton spoke on the secret place of prayer. Ernest Lamb was also in attendance and spoke briefly on conditions in the world. Luther Addington brought a good message on the contrast between righteous and wicked. Mrs. Francis Brown gave a splendid talk on Stewardship and its neglect in the churches.

* * * *

Ackworth Quarterly Meeting, Iowa—Merilyn Scott, whose family was until recently on the Tennessee Demonstration Farm, spoke of the advancement in the Tennessee community work at Ackworth Quarterly Meeting, held in February at Indianola, Iowa. She is now a student at William Penn College, as is Allen Jacobs, a Jamaican, who addressed the Meeting on Sunday. Edna Hutchins and Gerald Dillon also gave messages to the Quarterly Meeting. The Sunday morning message was given by George Moore.

* * * *

Minneapolis, Minnesota — William Penn College Sunday was held March 4 at the Minneapolis Friends Meeting. Charles Ball, President of the College, spoke at the morning worship service. Alumni and friends of the college met during the afternoon.

A six weeks course on the history and beliefs of Friends will be held on Sunday evenings at the Meetinghouse, beginning this month. Charles M. Woodman's book, "Quakers Find a Way," will be the text.

Passmore Elkinton, well-known Philadelphia Friend, will be with the Meeting on April 2.

* * * *

Lynn, Massachusetts — A Brotherhood in Everyday Living meeting was held at the Friends Meetinghouse in Lynn in February with nearly one hundred people attending. The meeting grew out of a concern to protest anti-semitism and racial discrimination. Jean Fairfax told of some of the work being done by the American Friends Service Committee. The cases of two Negroes serving prison sentences were presented, and a telegram urging clemency sent to President Truman. Dr. Peter Schih of the Chinese Christian Church in Boston gave an interesting talk concerning the Chinese in this country. The desire for peace and a better understanding among all races and creeds was the central thought of the program. The meeting closed with the chorus singing a Prayer for Peace and a few moments of silent prayer.

W. Carlton Jones

* * * *

Bear Creek Quarterly Meeting, Iowa—The five meetings in the quarter were well represented at a February meeting at Earlham, Iowa. Charles Ball, President of William Penn College, brought a message on "Power of the Spirit." Harold Tollefson, of the Five Years Meeting Advance movement, brought the Sunday morning message, his theme being, "The Spirit of the Lord is Upon Me." Allen Jacobs, a Jamaican student at Penn College, talked on the work in Jamaica.

Following the Quarterly Meeting, Harold Tollefson gave a series of Bible messages at Earlham, Iowa, from February 11 through 19. The church was strengthened by the messages, and had very good attendance.

Arthur Hadley

POETRY CONTRIBUTORS

Mary Blackburn, Burnet Wood, New Vienna, Ohio.

Joe Elliott, P. O. Box 213, Richmond, Indiana.

Bessie Wilson Straight, 112 Southwest D Street, Richmond, Indiana.

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In the Larger Circle

The year 1950 was the greatest year in the American Bible Society's 116 years of work for the blind, according to reports. Over 28,000 of the large embossed volumes and Talking Book Records were distributed in the United States, an increase of nearly 10,000 over the previous year. Scripture for the sightless has been distributed in thirty-four different languages and systems.

* * * *

A total of 30,600 international fellowships and study grants are available for the academic year 1950-1951, according to a study guide recently issued by the United Nations Educational, Scientific and Cultural Organization (UNESCO). Copies of *Study Abroad* are available from the Columbia University Press, International Documents Service, 2960 Broadway, New York 27, New York, for $1.25.

* * * *

General Eisenhower is to be commended for his statement of February 2 that "The American fighting man calls for coca cola and not for the traditional beer." The General, in his appearance before the Senate Armed Services Committee, also cited a poll he took of American troops after World War II landings in Italy. "Instead of beer, they wanted coca cola, which was easy because we could import the syrup and make it ourselves."

* * * *

The Chinese-American population of Los Angeles is nervously watching and waiting as the intensity of the Korean war grows, reports Religious News Service. They are wondering when and if they will be shipped off to relocation centers in Arizona or Utah. Two Chinese ministers interviewed stated that a large majority of American Chinese still support Chiang Kai-shek. "Our people are loyal to the United States," one said, "but we still wonder what will be done to us if war with China comes."

* * * *

Men classified as IV-E from various Mennonite groups may have an opportunity to participate in a unit working overseas to provide rehabilitation for Mennonite refugees. Between 6,000 and 8,000 Mennonites fled from Danzig and West Prussia and are now living in precarious conditions in Western Germany. The unit will aid in building homes for these refugees. Applicants will give a year of service as a Christian testimony.

* * * *

Dr. Ralph C. Bunche, United Nations official and Nobel Peace Prize winner, has been appointed professor of government at Harvard University. Dr. Bunche, best known for his mediation work for the United Nations in Palestine, is the first Negro to hold a Harvard professorship.

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CALLING ALL FRIENDS' EVANGELISTS!!

Since Local Meetings contact us sometimes in regard to evangelists who might be available for services, we would like to secure the slates of any evangelists who would be interested in such service in Western Yearly Meeting.

Even if your schedule is full for this year, we would appreciate knowing what Meetings you are serving, and also about your schedule for the coming year, since some of our Meetings make their arrangements a year ahead of time.

Please send a copy of your slate to our secretary, Marian T. Osborne, Westfield, Indiana. If changes are made later, we would appreciate it if you would help us keep the slate up to date.

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BIRTHS

DONOVAN—To Frank and Janice Goerner Donovan, a son, Robert Goerner, on February 9, at St. Paul, Minnesota.

EASTMAN—To Richard and Wilberta Raecher Eastman, a son, David Felt, on February 14, at Selma, Ohio.

LAUGHLIN — To Gerald and Myrtle Weant Laughlin, a son, Owen Willard Laughlin, on January 8, at New Providence, Iowa.

STOFFREGEN—To David and Jean McGrew Stoffregen, a son, Philip Allen, on February 17, at Cincinnati, Ohio.

MARRIAGES

FURNAS-TRUEBLOOD—Caroline Sargent Furnas, daughter of Paul and Betty Furnas of Richmond, Indiana, to Arnold Elton Trueblood, son of D. Elton and Pauline Trueblood of Richmond, on February 17, at the bride's home. The marriage, held after the manner of Friends, was under the care of Clearcreek Meeting.

KERSHNER-DELHORBE — Lise-Chantal Delhorbe, daughter of Madame Rene Delhorbe, to Wendell Townsend Kershner, son of Howard E. and Gertrude Townsend Kershner of Montclair Meeting, New York, on February 17, in Lausanne, Switzerland.

DEATHS

BAKE—Herbert Bake, on February 21, at Kingston, New Hampshire, aged seventy-nine. Born in Bradford, England, he was a member of Lawrence Meeting, Lawrence, Massachusetts. Surviving are his wife, Maria; two daughters, Mrs. William Cronage and Mrs. Walter Webster; one son, Ralph; five grandchildren; and one brother. Funeral services were held in the home, James

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A. Coney officiating. Interment was in Greenwood Cemetery in Kingston, New Hampshire.

KIRK — Isadore Wilson Kirk, on November 24, at New Castle, Indiana, aged eighty-two. She was a valued member of the New Castle Monthly Meeting. Since early womanhood she had been a Sunday School teacher and worker, and for over forty years a most successful high school teacher and principal. She also served for a number of years as Recording Clerk of Indiana Yearly Meeting, and was much in demand as a speaker for women's groups and civic organizations. A son, Lowell Wilson of Los Angeles, California, and a step-son, Parke Kirk of St. Louis, Missouri, survive.

METCALFE—Harriett Beecher Aldrich Metcalfe, on December 4, at the home of her daughter, Mrs. John McManus of New York, aged ninety. She was a resident of Worcester, Massachusetts, for about thirty-five years. Her husband, John Metcalfe, a Friends minister, died several years ago. She is survived by another daughter, Mrs. Willard E. Swift, West Falmouth, Massachusetts; a son, Robert D. Metcalfe of Worcester, Massachusetts; eight grandchildren and several great grandchildren. Funeral services were conducted at Woonsocket, Rhode Island, by Oliver M. Frazer, a Friends minister of Worchester, Massachusetts, assisted by Russell Brooks. Burial was in Union Cemetery, Woonsocket, Rhode Island.

RATLIFF—Matilda E. Ratliff, on January 30, at the home of her son in Richmond, Indiana, aged eighty-six. She was a member of Carthage, Indiana, Monthly Meeting. Two sons, a sister and two grandsons survive.

SCHOOLEY — Hannah Ann Trueblood Schooley, on February 14, at the home of her daughter, Maud Wakeland, in Los Angeles, California, in her ninety-first year. She is survived by all her five daughters, and by eleven grandchildren, twenty-three great-grandchildren, and four great-great-grandchildren. She grew up in the Blue River Friends community near Salem, Indiana, with her older brothers, Benjamin, F., Alpheus, and William Parker Trueblood. In 1887 the family moved to California. In recent years she and her daughter, Floy McDowell, had united with the Nazarene Church. Her life of Christian faith and devotion remains an inspiring memory to her relatives and friends.

WINSLOW — Martha Delphina Winslow, on February 11, at her home in Belvidere, North Carolina, aged eighty-eight. She was the daughter of the late Dempsey and Martha Winslow and widow of J. Calvin Winslow. She was a faithful and loyal member of Up River Friends Meeting, beloved by the entire community. Surviving are five sons, Sammie Winslow of Elizabeth City, North Carolina, Dempsey and Henry Winslow of Belvidere, Ernest Winslow of Chuckatuck, Virginia, and Irvin Winslow of Rocky Mount, North Carolina; two daughters, Mrs. Addison Winslow of Elizabeth City and Mrs. S. N. Riddick of Belvidere; twenty-two grandchildren and twenty great-grandchildren. Services were held at the Up River Friends Church with Elizabeth White in charge.

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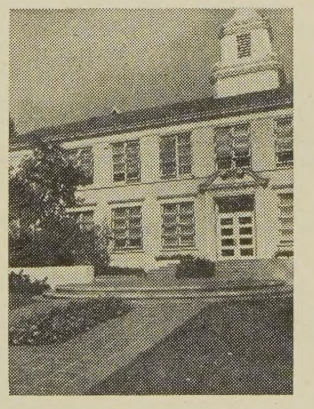

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way. phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting Secretary, 810 Clark St., Apt. 10, Evanston, Ill., phone University 4-8511 or Greenleaf 5-6295.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, RIchmond 70716.

LYNN, MASSACHUSETTS
Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 10 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA
Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA
Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS
Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON
Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT
Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 1 through April each Sunday at 11:00 a.m.

OBERLIN, OHIO
Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA
Friends Meeting for Worship at Sorosis House, 108 Liberty St., First Days at 11 a.m. Monthly Meeting, 10 a.m. on first First Day of the month.

PASADENA, CALIFORNIA
First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA
Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA
Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON
First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON
Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.
University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA
Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUSCON, ARIZONA
Friends Meeting, 436 E. Third St. (rear). Worship, First Days at 11 a.m. For information write Route 2, Box 674. Phone 5-5959.

WASHINGTON, DISTRICT OF COLUMBIA
Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS
University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

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